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PREACHING IN A WORLD AT WAR

II. MATERIALS AND SUBJECTS

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Where to Find the Sermon Stuff

This is a practical question of the greatest importance. Just as a carpenter must know where to find his tools and materials, and must be able to turn to them quickly, so the preacher in these busy days must know where the stuff for his sermons is to be found and with what kind of tools he can work most swiftly and surely as he constructs his discourse. The preacher is a literary craftsman as well as a prophet. Unless, therefore, he is swift and skilful in commanding his time, tools, and material, he will work in clumsy fashion.

a) *The products of earnest thinking.*—The world-situation challenges the preacher today as never before to be a serious, alert thinker. The first demand upon the person who is to speak to the people in these days is that he shall have come to close grips with the big ideas that are bombarding us. This means thinking—and thinking is hard work, harder than sawing four-foot maple butts into stove lengths with a dull saw. As a matter of fact, there are relatively few ministers who are in the habit of thinking steadily and consecutively for thirty minutes without being interrupted by the disturbing idea of a parish problem or a raise in their salary. We dawdle and indulge in reverie, but we do not think; and these are times that call for the most serious engagement of the

preacher's mind with the situation in which we are to lead the people.

Thinking is facing the new world in a new temper. At a reception a gentleman remarked, as he looked over toward a Doctor of Divinity who seemed deep in solitary meditation apart from the crowd, "Dr. X seems to be thinking deeply!" "No, indeed," replied the friend, "Dr. X is not thinking; he is just rearranging his prejudices." There is a subtle danger that all ministers will fall into a habit like this and think that they really are thinking when all that they are actually doing is to review, renew, and readjust their well-committed a priori notions.

When Catch-my-Pal Patterson gets an audience on its feet to register their resolution concerning the use of strong drink he asks them to double up the right fist, punch an imaginary antagonist, and say in unison, "We will see this thing through." It is high time that the Christian ministers of America doubled up a vigorous intellectual fist and gave an uppercut to the modern religious problems, saying together, "We will think this thing through."

In preaching today the first necessary task of the preacher is not to find a text or to read a book, but to think and think and think until he is fatigued and hungry. Then it is time to turn to the available sources and gather additional

materials for the sermon. It is not respectable to go elsewhere until one has exhausted his own mental resources; then let the reserves be brought up.

b) *The Bible*.—The Bible always has been the primary source of material for the preacher. It was the gospel that created the Scriptures, and therefore we return most naturally to them when we are seeking fresh definitions of the gospel. A period of war like the present sends ministers back to the Bible to discover the larger meaning of their message and the sources of comfort and hope that must be at their command if they would serve the people in a time of perplexity and pain.

There could not be a better preparation for preaching today than to read the Bible consecutively and carefully, with the needs of the hour uppermost in one's mind, in order to gain a new grasp upon the message of the Scriptures to our war-wasted world. Three months spent on "the Book" in this way would bring vision and power to every preacher in rich measure.

In reading the Bible through with this homiletic purpose in mind we do not need to use constantly the slow and painstaking methods of the exegetical scholar. What we are after is the message of the Bible to the life of today. Therefore we may read more swiftly than we could if we were carrying on technical Bible study.

Use a notebook, cards of standard size, or separate sheets of manuscript paper, and note, as you read striking texts, points that may be used in sermons already "on the stocks," appropriate illustrations that will fit the needs of the time. The product of one

month's work in this way will furnish sermon subjects and vital material for preaching to cover well-nigh a year.

Go to the Bible first. Read and study the Bible as never before. Lay the whole universe under tribute for the material to be used in your sermon; but begin with the Bible and work out from it. Our preaching would take on new reality and power if we would thus restore the Bible to the pulpit as the first source of substance for preaching. No other single supply is so fertile and constant in truth for the times.

In thus reading the Bible through with the homiletic purpose dominant in our thought we shall find that the particular parts of the book take on new meaning. For example: The early records are full of suggestion concerning the preservation of the children of Israel in their escape from bitter bondage and their establishment in a new home. The Book of Judges gives us a vivid background for the teaching of the prophets and the ideals of Jesus. It reveals the way in which a partial conception of God, true for its time but not true for ours, inspires a kind of patriotism and religious passion that matches its narrow range and limited vision.

Then the preacher turns to the Psalms and finds them fertile in material for preaching in the present age. These great songs reflect the various moods of the individual and the nation in periods of peril from enemies, in captivity, and in restoration and renewal of life. The shock of war may be felt throughout the Hebrew Psalter. Run through the word "enemy" as it is found in a concordance and note how often it occurs in the Psalms. At least seventy times it

appears in Young. In the name of the nation during times of distress these old singers uttered their laments, their loyalty, and their faith in the future of the repentant people. This makes the Psalms a treasury for texts and material for our own age.

Then we turn to the prophets. Here we find ourselves at once in a world that is closely akin to our own. As has been said:

"It was the Assyrian terror, an incomparably worse thing, you remember, than any Belgian horror today (for the most ruthless Prussian is a very tame person, indeed, compared with the Assyrian), that awakened the soul of Israel."¹

Any preacher seeking material for his work may turn to a fresh study of the prophets of Israel and he will be richly rewarded. He will discover the meaning of confident trust in God, an optimism that refuses to be repressed, and a final loyalty to the spiritual meaning of the universe. All these are necessary in the message of the preacher who is to bring real help to the congregations that are waiting for the voice of the modern prophet in a world of war and reconstruction. Then the preacher will study once more the gospels, in order that he may gain a new conception of Christ and the Kingdom of God. These two great subjects are central in any distinctly Christian message to the modern world. Every Christian preacher today needs a new conception of Christ and a clearer vision of the full significance of the Kingdom of God. Many books have been written about these two Christian ideas; but it is more important to experience a

fresh and thorough re-reading of the gospels than it is to work through books on the person and teaching of Jesus. Such a careful study of the Four Gospels, with a careful discrimination between the synoptics and John, will give a preacher a wholly new, firmer grasp on his message.

Then, in order that the significance of personal union with Christ and the ideal of the Kingdom may be understood, the Epistles ought to be studied once more. They have more life than doctrine in them and they yield many a suggestion as to how Christian truth is to be applied concretely in the actual conditions under which men and women live today.

c) *The war literature.*—The mass of literature that has been poured out from the press during the past four years is so vast and bewildering that one is inclined instinctively to turn from it in dismay. If there were time to read it all, or even if the best volumes were available on the meager book money of the average minister, it might seem as if we were warranted in trying to work through this vast field with some degree of profit. As it is, we tend to give it up.

Look first at the books which have been sent to the majority of ministers in regular pastorates without cost. The larger part of this, of course, has been concerned with the moral aims of the war. After making a fair number of inquiries one is satisfied that only a small part of this free literature is read by the average minister. As a matter of fact, we do not prize highly that for which we pay nothing. But there have been many valuable books and pamphlets distributed from England and

¹ *Christ and the World at War*, p. 43.

America which would have been well worth reading by the ministers to whom they have come without cost. Among these are Cardinal Mercier's *The Voice of Belgium*, and Arnold Toynbee's *The German Terror in France*. These are graphic and trustworthy. They give many a keen point for preaching in these days.

Turning to the more general literature, one is amazed at the fine quality of it. At the close of this study we shall give a selected bibliography of this material. Casalis, Hankey, Tiplady, Eddy, Jenkins, and many others have interpreted the meaning of the war on its moral and religious side in such a way that the preacher can speak to his people on the basis of their authority with clarifying positiveness. It is a joy to read this fine descriptive interpretation of the greatest events of history. One feels the kindling glow of it. It is easier to preach after an hour spent with Hankey. The whole is so human and real! The chaplains and padres are close to real men and actual life. Their reflections are not abstract. They have known and felt with the men who are fighting and suffering. It is stimulating. Religious problems take on reality; sins cease to be phenomena for theological investigation; they are real. The virtues walk the solid earth once more. The influence of this literature on preaching will be profound and wholesome.

d) *Current magazines and newspaper articles*.—The amount of writing that one finds in the magazines and newspapers bearing on religious subjects since the war began is astonishing. Almost every day in some one of the great city papers appears an editorial on some

phase of moral or religious life. The magazines are taking up ethical and religious problems as never before.

There are two magazines which offer rich resources to the preacher. The first of these is the *Atlantic Monthly*. Every preacher ought to have access to this monthly magazine. The manner in which it has covered the moral and religious aspects of the war is most praiseworthy. The article by Dr. Odell challenged the preacher and woke us up. The writers are men and women of international reputation; their work is most valuable. The second magazine which is full of material is the weekly *Literary Digest*. The variety of matter to be found here is marked. The cartoons, the quotations, the religious section, the review of current events—all these are profitable to the preacher. It seems to us the best weekly for the minister's general purpose. It does not have the literary and original quality of the *Outlook* and the *Independent*. Probably mention should be made of other magazines; but these seem to the writer best adapted for the preacher's particular work.

Watch the editorial columns of the daily papers! There are utterances to be found there now that were unknown five years ago. Take such an editorial as this from the *Louisville Courier-Journal*, in which Henry Watterson writes:

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of Democracy is the religion of Christ, and Him

crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. . . . If the world is to be saved from destruction—it will be saved alone by the Christian religion.

Such an editorial as this can be used in a sermon with altogether unique and telling force. It does not come from a salaried and professional representative of a Christian body. It is the spontaneous expression of the faith and hope of a layman; as such it carries weight that a quotation from the Church Fathers never could convey.

A thoughtful preacher will be alert to clip and preserve articles of this kind for timely use in his preaching. In a recent address at Convention Hall in Kansas City one of the distinguished preachers of the Middle West used two such clippings from the daily papers most effectively. A dozen proof-texts would not have carried the weight of his single quotation from a cabled report of Admiral Beatty's words. The modern preacher has a mighty weapon put into his hands now by the current press.

e) *Soldiers' letters*.—Aside from the published volumes of letters from soldiers, the newspapers are printing many others which often have the added charm and effectiveness of local reference and thus mean more to the home folks. Sometimes copies of these can be secured during the round of parish visiting. Others may be found in the papers. In any event, if the use of them is dictated by good taste they will drive a truth home in a fine way. Here, for

example, is part of a letter that was published in the *Wichita* (Kansas) *Eagle*, from Lieutenant Kenneth Cassidy:

Anyhow, you have the picture of me at mass at 6 A.M. on Easter Sunday, standing silent through a simple but impressive service with a thousand other Irishmen, heads bared, faces earnest. Probably in that assembly there were men of as many faiths as I could count on the fingers of four hands. Yet there they were joined in a mutual brotherhood, all gathered with the single purpose of worship, and as we stood there in the early dawn, listening to the few words spoken by a man loved as few men are loved, a man who fills the very atmosphere that surrounds him with holiness—for such a man is Father Duffy—I felt a stronger kinship for my brothers there than I have ever felt before. The picturesque landscape; the quaint old town; the battle-scarred ruins; the fresh, balmy spring air; and the quiet peaceful multitude—and I wondered why it was that men must be torn with such violent passions, why there must be war and ruin, rapine and bloodshed, and all the untold horrors being enacted here every day.

And then I thought of the common feeling of all gathered there and I wondered again that it was as it was, Catholic and Scientist, Protestant and nonsectarian, side by side. But, of course, the question thus raised in my mind was answered at once by the realization that the minor disputes were buried in the united desire of those gathered there to settle a dispute which for the time at least was greater and more potent than intersectarian squabbles. Then, as I continued to think along these lines, the belief seemed forced upon me that there was and is something fundamentally wrong with the very foundation of our modern ethics.

So, I wondered, Is it not natural that when the foundation of a great people, which is their religion, I believe, begins to crumble,

after a while the whole structure of their civilization will fall with a cataclysmic crash? When we can begin by being brothers in the fundamental thing I believe we can begin to hope to some day attain to that mythical utopia called by some one "lasting universal peace."

There is something refreshing and human about a letter like this in which a young fellow thinks aloud. The very fact that he is a Roman Catholic makes his letter all the more significant if it is used in a Protestant sermon.

Every week there are such letters printed in the papers. The preacher who is on the watch for this live stuff will find that he has material of the best kind to illustrate his war-time preaching.

f) Cartoons and pictures.—One of the ways in which a preacher's mind is stimulated to discover or discuss a subject is by a picture or cartoon. Never were these to be found in such abundance and variety as they are today. The value of pictures and cartoons is twofold: Often they suggest at a glance a subject or a point for a sermon. In an instant the whole matter comes before one's mind and the subject is defined by the picture. The working out of the subject requires thought and time; but the first definition came like a flash from the picture. Then one may often describe a picture briefly or refer to a cartoon which he is quite sure that the majority of the audience has seen, and in this way make clear and vivid a point that abstract discussion would not reveal with such immediate effectiveness. The filing cabinet that contains a section for cartoons and pictures will be found to yield rich profit.

Preaching on Patriotism

The nation is at war with the Imperial German government, and the pulpit must have a message concerning patriotism that will be positive and commanding. But before a minister can preach on this great theme he must be clear in his own mind as to what the term means. Under the stress of the war it is possible that a kind of shrieking and parochial patriotism will arise which is far from the real passion which brings forth the patriot ready to give his life for his country. Patriotism is in constant danger of drifting into a subtle form of group selfishness that asserts itself in disregard or defiance of the rights of other groups that are partners in the commonwealth of humanity. There is no real patriotism that does not consist with recognition of and respect for the rights of other nations. Love of family, neighborhood, state, or country are perfectly consistent with the highest love for the welfare and rights of all mankind, similarly organized.

The sentiment of Stephen Decatur, which has been for a long time carried at the head of the editorial columns in the publication that modestly claims to be "The World's Greatest Newspaper," reads: "Our Country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong." At first glance this seems like an expression of lofty and unwavering patriotism. But a little reflection reveals the limits to which it would carry a man in a case where the country had taken a step which was contrary to the rights of other nations. Of course it may be said that we may be confident that the country never will

take such a step. The true patriot will be convinced in every case that his country is right, as undoubtedly the German people as a whole are confirmed in the belief that has been instilled into them that they are fighting a purely defensive war to preserve the integrity of their country and not to promote the program of a lawless and defiant despotism.

But it is perfectly possible to think of a case in which our own country may be in the wrong. In such a case it is sheer defiance of all the instincts of the Christian to demand that he shall give indiscriminating loyalty to the country that he loves. He may be silent; he may wait in patience for the dawn of a better mind; but he cannot join in Decatur's toast and he ought not to be asked to do so. This does not mean that he will set his individual judgment up against the majority and demand that the world shall swing to his center. But he will maintain his convictions even while he suffers in silence; and he will not surrender his soul even in the midst of frenzied and indiscriminating clamor for frantic boasts and idle words.

In this spirit of international sensitiveness the pulpit will speak on patriotism with clear accent. In preparing for the message which he is to give, the preacher today will find help in at least the following lines of reading:

1. The message of the Old Testament prophets lives again in the needs of the hour. This field is familiar, and it is probably like carrying coals to Newcastle to remind a preacher today of the great outlines in the patriotic message and example of these men who spoke long ago in the name of the Lord.

With what relentless urgency they brought to the mind and conscience of the people the reality and penalty of sin, especially in its social aspects! They were not so concerned with theological transgressions as they were with the practical and deadly evils that were apparent in civic life. As David could not escape that relentless forefinger of Nathan when he said, "Thou art the man," so the wicked nation could not shut its eyes or close its ears to the figure and voice of the prophet who dared tell them the truth about their sins.

How they comforted and assured the people in the long times of captivity and desolation! The prophetic note is keyed to the mighty words, "Comfort ye my people . . . speak ye home to the heart of Jerusalem." Warning and comfort mingled in the message of these seers of the Most High.

Then these Old Testament patriots were men who had practical programs for the people. The words were not enough. They also knew what ought to be done. An academic patriotism that solves problems in the easy-chair and sets the world right from the observation car of a limited train is not profitable or reliable in the long run. Ideals have to be wrought into programs, and the constructive patriot is the man who can furnish a plan to match his dream. Therefore we turn with new satisfaction in these difficult days to the Old Testament prophets.

2. The words of Mazzini are full of fresh meaning just now. Not only for their intrinsic value, but also because the kindling messages that this fervid soul sent to his countrymen and to all mankind accomplished so much in the

interests of devoted patriotism, such a volume as *The Duties of Man and Other Essays*, published in Everyman's Library, is a vital book for the modern preacher.

The first respect in which the message of Mazzini touches the needs of the modern pulpit lies in the fact that he is intensely religious in all that he thinks and writes. "The origin of your duties is in God," he says. "The definition of your duties is found in His law. The progressive discovery and the application of His law is the task of Humanity."¹ The modern preacher does not need to come to Mazzini with any fear lest he shall find the atheist and the scoffer in this prophetic and patriotic mind. So a fair start is made when we turn to Mazzini for teachings concerning patriotism that are based on the profoundest religious convictions.

It is stimulating to read the words written in 1860 to the Italian working class:

If you would withdraw yourselves from beneath the arbitrary rule and tyranny of men, you must adore God. And in the war which is being fought in the world between Good and Evil, you must enrol yourselves under the banner of Good and combat Evil without truce, rejecting every dubious course, every cowardly dealing, and every hypocrisy of leaders who seek to compromise between the two. On the path of the first you will have me for comrade as long as I live.²

There is a certain prophetic note in Mazzini which is most suggestive. He wrote in *The Duties of Man*:

The map of Europe will be remade. The Countries of the People will rise, defined by

the voice of the free, upon the ruins of the Countries of Kings and privileged castes.³

When we turn to the teachings of this great prophet of patriotism, moreover, we rejoice in the clarity of his insight and the force of his teachings concerning love of country. It is difficult to select passages that will fully illustrate the intensity of his affirmation of the duty of patriotism. He says, for example:

Without Country you have neither name, token, voice, nor rights, no admission as brothers into the fellowship of the Peoples. You are the Bastards of Humanity. Soldiers without a banner, Israelites among the nations, you will find neither faith nor protection; none will be sureties for you.⁴

The idea of country is simple as Mazzini interprets it:

A Country is a fellowship of free and equal men bound together in a brotherly concord of labor towards a single end. You must make it and maintain it such. A Country is not an aggregation, it is an association.⁵

On the basis of this noble conception of the country that unites all free men in its blessing and labor, it is not necessary for Mazzini to indulge in rhetoric as he urges men to love the land that they call their own. He insists that this love, in order to be genuine, must find expression in sacrifice and service. He calls his fellow-Italians to give their very lives for Italy.

But the significant point in the patriotic teachings of Mazzini in their adaptation to the needs of the present hour is the way in which he makes patriotism always consist in the larger and nobler

¹ *The Duties of Man*, p. 21.

² *Ibid.*, p. 3.

³ *Ibid.*, p. 52.

⁴ *Ibid.*, p. 53.

⁵ *Ibid.*, p. 56.

love for humanity. This is kept constantly before the reader in *The Duties of Man*. The whole subject of loyalty to country is approached through the greater truth of loyalty to humanity. He appeals to his Italian readers in these glowing words:

You will never deny the sister nations. The life of the Country shall grow through you in beauty and in strength, free from servile fears and the hesitations of doubt, keeping as its *foundation* the people, as its *rule* the consequences of its principles logically deduced and energetically applied, as its *strength* the strength of all, as its *outcome* the amelioration of all, as its *end* the fulfilment of the mission which God has given it. And because you will be ready to die for Humanity, the life of your Country will be immortal.¹

This is the point of view which makes Mazzini one of the most profitable masters to the preacher of the present. For, as we have noted, there is great need that the pulpit shall know how to combat the grave error that lurks in all patriotic appeal, namely, that it will be made apart from the consciousness and claim of the race and thus degenerate into a form of selfishness. This suffering prophet of freedom is clear-eyed at this point and he has no desire to promote a patriotism that is faithless to the larger claims of humanity as children of God.

3. We have come to the time when we appreciate more than ever before the meaning of the words and spirit of Abraham Lincoln. A united nation pays its tribute of sincerest honor to the man who embodied the cause of human freedom and national unity in the greatest civil

conflict that the American people ever have experienced. He did this, however, with such firmness for the right and such sympathy for the men who fought bravely against him that in the end the representatives of both parties give him supreme honor.

Lincoln becomes in these testing hours a trustworthy guide to the only right form of patriotism. His name has come to stand for the noblest type of love and loyalty to one's country. There is no longer any danger of arousing partisanship in urging his ideals upon Americans. Therefore the time has come when the preacher can use material drawn from the life and words of Lincoln with certainty that it will be appreciated by all classes of hearers.

The Lincoln literature is so vast that one is perplexed rather by its abundance than its lack. Among the biographies which are most interesting are those of Miss Tarbell and Mr. Rothschild. The main events in the public life of President Lincoln are so well known and the prominent traits in his character are so well defined that it is not necessary to review them at any great length in order to make effective use of them in preaching today.

The most profitable part of the Lincoln literature is the material that is to be found in the presidential speeches, addresses, and letters. There are many collections of these available; one was published in 1907 by the Current Literature Publishing Company and is inexpensive and convenient.

In order to illustrate the value of Lincoln's words in these times of war and reconstruction, let us turn to certain of

¹ *The Duties of Man*, p. 59.

these speeches. One of the noblest addresses that Lincoln ever gave was the brief farewell that he spoke on the rainy day when his old neighbors gathered to wish him Godspeed as he left Springfield for Washington, February 11, 1861. His words were burdened with gratitude, courage, and faith in God. He spoke them with deepest feeling and they were understood by his neighbors as reflecting the inner purpose of their friend as he left them for his great task at the capital city:

I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

The simple dignity and sincerity of these noble words are self-evident. Here was a great soul, standing on the threshold of a supreme human experience and going to meet it with the faith of a trustful child. Lincoln was great enough to confess his utmost dependence and he did not feel ashamed to speak of God's care and his need of the prayers of his old friends and neighbors. This is a needed lesson in days when men are sorely tempted to boast or to forget God. Lincoln was too great to do either.

There are many brief addresses which express the same fundamental faith in God and in the religious meaning of human life. A reply to an address by

Mrs. Gurney, in 1862, speaks of his own life and work as instruments in the hands of God "to work out his great purposes." So in every interpretation of his life Lincoln was constantly interpreting his purpose as definitely concerned with doing the will of God.

But it is in the Second Inaugural of March 4, 1865, that the words of President Lincoln rise to their supreme height. Indeed, although the Gettysburg Address is far more widely known, the Second Inaugural is probably the greatest single short utterance of Lincoln. In spite of the fact that the concluding paragraphs are so well known, it is worth while to read them again at this point:

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern

therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

These noble words give us certain principles that are as valid now as they were in 1865 and upon which our Christian people will do well to think as preachers bring them to their minds and hearts.

First there is the grace of the generous judgment that is not made charitable simply by obliterating fundamental distinctions, but keeps true to the command of Jesus. It was a time of bitter passions and of right arrayed against wrong; but the antagonists were praying to the same God and had the right to claim that their motives should be mutually understood. And this is what Lincoln did. He understood and appreciated the South with a degree of insight that hardly any other northern leader possessed. Time has revealed this fact.

In the heat of conflict it is impossible to see all reasons clearly. But there is no less demand now that we shall use

discrimination even in our estimate of the purposes and acts of our enemies. There is no other voice that will be raised as clearly as that of the preacher in the plea for the subjection of a wild and cursing wrath to a sympathetic and charitable appreciation even of the motives of the German people. This will not involve the loss of patriotism but rather its deliverance from the fury of an indiscriminating hatred. It will bring our people nearer to the motives of Jesus which inspired him in his treatment of the Pharisees on the one hand and all the actual "sinners" on the other.

Another point at which the words and work of Lincoln aid the preacher today is in their illustration of the unyielding confidence in a right cause. The great President knew that he was right and that his antagonists were wrong. Because this was so he knew that his cause must ultimately win. The war might continue in spite of all that he or any other man could do to prevent it; but so long as the moral order of the universe stood, the right cause must finally triumph.

The modern preacher needs to take a fresh hold on this mighty fact. America and her Allies are fighting the battle of eternal truth against falsehood. Germany is wrong and America is right. Since this is so, the issue of the conflict must finally be decided on the side of the truth. The question is not whether America is to win at all but only how soon the victory is to come. This depends upon the resources and the wisdom of our defenders. Our enemies may win temporary victories; but they cannot triumph, if God is moral and the universe is right. There may be lost battles; but there cannot be a lost cause for America

and her Allies. This truth should be driven home to the mind and heart of our people in days when we tend to waver in our confidence of the final victory that must come to a just cause.

In spite of the perplexing issues involved in the proposition, Lincoln held steadfastly to the truth that God is actively on the side of those who fight for the truth. He thought of himself as the agent of the moral God; he relied upon the resources that God would bring to him and to his cause. With Lincoln the words "the will of God" stood for something that had reality and power in it.

He made a clear distinction that we would do well to keep in mind when it is so easy to prate about the partnership between man and God. The famous reply made by Lincoln to a minister who said that he hoped that "the Lord was on our side" points the truth that ought to be frequently emphasized in the preaching of today. "I am not at all concerned about that," replied Lincoln, "for I know that the Lord is *always* on the side of the *right*. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

This phrase "on the Lord's side" has become an item of the trite language of Zion; but it contains a mighty truth which must be brought back into the thinking of our people through the pulpit. America is right; but we must be sure of it and constantly verify the grounds of our certainty. Again and again we need to define our grounds and to exhibit the warrants for our action. Sermons must be preached in a time of war and reconstruction which set forth the content of the nation's ideals so clearly and with such convincing power

that the people will see them in all their force and believe in them with the tenacity that is born of clear, deep conviction.

Another fact that appears from the words and life of Lincoln is the humility and tenderness that were born of his sense of dependence upon God. He never boasted. Saber rattling is as far from Lincoln's thought as its opposite is distant from the characteristic action of the German Kaiser and his strutting court. He walked humbly with his God and not majestically ahead, as the Kaiser invariably does. Cruel and terrible as war is, it is utterly impossible to think of Lincoln as sanctioning for an instant the common practice of relentless cruelty and fiendish frightfulness that has marked the conduct of the Great War by Germany. The love and tenderness of Lincoln was as contrary to all this German program as evil is contrary to good.

Here also the modern preacher finds material for sermons that shall help our people when they are tempted by the report of the ravage of Belgium and the slaughter of Armenia to indulge the spirit of revenge and be burned by hate and the lust for retaliation. No right-minded person can fail to flame with indignation at the authentic records of what has happened; but every Christian can hold his wrath in the leash of the spirit of Jesus and not fall into the mistake of thinking that evil can be finally overcome by evil. Retaliation was discredited long ago as the final means of conquering wrong, even if it must be temporarily indulged for a time. At last we must use the better method that Jesus used and of which Lincoln was so conspicuous an example.

4. We can touch only briefly upon another source of material for preaching on patriotism. The days of the Civil War in the United States lie far behind us now and we can begin to understand the values in the struggle that were unseen until recently. North and South alike have come to appreciate the personal character and the loyalty of Robert E. Lee. As a Christian and as the defender of what he thought to be the truth his work was filled with devotion and high-minded sacrifice. It is possible to turn to his life for illustrations of patriotic service and feel that the passage of time has brought a merited honor to his name.

5. Another character which the preacher can turn to in preaching patriotism today is Carl Schurz. The eager devotion of this intrepid defender to the cause of freedom ought to be emphasized in order that the people may understand that there once was a Germany that produced men of this mold. Not only for what he gained from America but for what he gave her, Carl Schurz stands among the noblest and bravest of patriots.

Every preacher can rejoice in the fact that when the time came to choose America cast the force of her arms on the side of justice and mercy. We have nothing to apologize for. Rudyard Kipling was true to his old inspirations when he wrote:

THE CHOICE

THE AMERICAN SPIRIT SPEAKS

To the Judge of Right and Wrong
With Whom fulfillment lies
Our purpose and our power belong,
Our faith and sacrifice.

¹ *A Treasury of War Poetry*, p. 3.

Let Freedom's land rejoice!
Our ancient bonds are riven;
Once more to us the eternal choice
Of good or ill is given.

Not at a little cost,
Hardly by prayer or tears,
Shall we recover the road we lost
In the drugged and doubting years.

But after the fires and the wrath,
But after searching and pain,
His Mercy opens us a path
To live with ourselves again.

In the Gates of Death rejoice!
We see and hold the good—
Bear witness, Earth, we have made our
choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose Strength hath saved us whole,
Who bade us choose that the Flesh
should die
And not the living Soul.²

The immediate duty of the American minister as he preaches on patriotism, therefore, is to exalt the worth of true loyalty to one's country, to insist that this shall be maintained in right relations to international consciousness and responsibility, and to warn the people faithfully against the peril of becoming *Prussianized* while we seek to defeat *Prussianism*.

This last point is such a clear and urgent duty that we dwell upon it now for the sake of added emphasis. Our most thoughtful preachers have seen the danger and have been faithful in proclaiming the peril and in suggesting practical ways in which to meet it. Robert E. Speer says:

If . . . we are justified in this one more war to stop war, it does not follow that we are free to yield to the spirit that we set out to

destroy. Precisely otherwise. If this view now allows and warrants war, it also warns and cautions and sobers us. It bids us be rid of our prejudice and passion, to chant no hymns of hate, to keep our aims and our principles free from selfishness and from any national interest which is not also the interest of all nations, to refrain from doing in retaliation and in war the very things we condemn in others, to avoid Prussianism in our national life in the effort to crush Prussianism, to guard against the moral uncleanness which has characterized past wars as against pestilence, to magnify the great constructive and humane services for which humanity calls in every such time of tragedy, to love and pray for our enemies, to realize that the task set for us is not to be discharged in a year or five years, not by money and ships and guns, but by life, that it is a war to the death against all that makes war possible. We have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity. Whatever stands in the way of that new order in our nation or in our hearts is an ally of the ideals and spirit against which we contend. To tolerate or to conceal behind our armies the policies, the prejudices or the passions which are before them is disloyalty. To try to make our own hearts pure and our own hands clean so that we may be worthy of being used to achieve victory and peace is loyalty, and it is the only kind of loyalty that will stand the strain that we must now prepare ourselves to meet.¹

Concrete Suggestions for Patriotic Preaching

We venture now to offer specific suggestions to help a preacher today in presenting the subject of patriotism from the religious point of view in sermons. It is understood that such a preacher will be thoroughly Christian in his discussion

and application of these truths. He may use Nehemiah as an example; and, obviously, Nehemiah never had a distinctly Christian experience. But the modern preacher will charge the whole subject with religious passion and Christian feeling.

Let it be clear in all suggestions that are offered that it is not intended here to present a series of "canned outlines." Nothing would be farther from the writer's ideal of what it means to be a preacher. These plans are presented in order that they may suggest similar ones which a preacher may be stimulated to work out for himself. On the other hand, there is no reason why anyone should not be perfectly free to use any of these suggestions as they are given or to improve them and then preach on them. They are merely suggestive and no plagiarism would be involved in their use.

Suggestion I

"Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" (Neh. 2:3.)

AN OLD-TIME PATRIOT

An outline study of Nehemiah, the patriot. The following points are indicated in the text and are pertinent to modern conditions:

- I. Loyal to native land in exile and prosperity (1:2).
- II. Recognizing dependence on God (1:5-11; 5:15).
- III. Forming practical plans for patriotic work (2:7, 8).
- IV. Careful survey preceding service (2:13-16).

¹ *The Christian Man, the Church and the War*, pp. 30, 31.

V. Detailed organization under leadership
(4:16-20).

VI. Governor without graft (5:14-18).

Suggestion 2

"Only thou shalt not bring my son thither again" (Gen. 24:6-8).

AMERICANIZED

In order to work out a new destiny in a new land, Isaac must remain in Canaan and not return to his father's early home. This indicates three points:

- I. The gift of the old land to the new.
- II. The welcome of the new land to the old.
- III. The union of old and new in the future state.

Suggestion 3

"I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say, I have made Abram rich" (Gen. 14:23).

LEADERS WITH CLEAN HANDS

- I. The place and power of leaders in a democracy.
- II. The peril of graft and gain.
- III. The true leader a man with clean hands.

Suggestion 4

"And my wrath, it upheld me" (Isa. 63:5).

THE STRENGTHENING GRACE OF A GREAT PASSION

The folly and failure of neutrality and indifference when justice and truth are in danger. The necessity of great, compelling ideals; of hatred for evil and love for the truth. Therefore these points:

- I. Defining a nation's ideals and loyalties.
- II. The steadying power of a great ideal passionately defended.
- III. The final victory of a great passion for truth and justice.

Suggestion 5

"Only behave as citizens worthily of the gospel of Christ" (Phil. 1:27).

RELIGION AND CITIZENSHIP

The margin correctly reproduces the figure involved in the Greek verb. This suggests:

- I. Religion is a civic power; Christianity has a direct reference to the state.
- II. Civic life needs religion to cleanse and ennoble it.
- III. Religion and civic duty must co-operate constantly in a world at war.

Suggestion 6

"Oh, my lord, if Jehovah is with us, why then is all this befallen us?"

"And Jehovah said, Go in this thy might, and save Israel" (Judg. 6:13, 14).

HOPE IN DARK DAYS

Gideon, beating out wheat in the wine press to deceive the Midianites, was in despair.

- I. The mood of despair. Its cause and curse and cure.
- II. The strength of God in a national crisis.
- III. The mission of the patriot.

Suggestion 7

"By the watercourses of Reuben
There were great resolves of heart.
Why satest thou among the sheepfolds
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart"
(Judg. 5:15, 16).

THE CALL OF THE CRISIS

- I. The pipings for the flocks. Security; comfort; safety; industry; home life; peace.
- II. The searchings of heart. Justice violated; truth defied; mercy set at naught. Chivalry; loyalty; humanity; religion.
- III. The patriot's response. The flocks exchanged for the camp.

Suggestion 8

"Then I said, Here am I; send me"
(Isa. 6:8).

VOLUNTEERS

- I. The call is personal.
- II. The call is specific.
- III. The call is urgent.
- IV. The call involves sacrifice.
- V. The call ennobles the volunteer.

Suggestion 9

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

IDEAL CITIZENS

- I. Negatively: free from wrong doing.
- II. In the midst of life and not isolated from it.
- III. Positively: like the light, energetic and constant in the creation and support of life.

Suggestion 10

"Then render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Luke 20:25).

PATRIOTIC OBLIGATION AND RELIGIOUS LOYALTY

- I. Our country rightly claims our service.
- II. Our God also rightly claims our service.
- III. Neither conflicts with the other.
- IV. One complements the other and both together make life sane and good.

The Worth of Humanity

Here is a paradox: at the very moment when human life is being extinguished with such reckless prodigality, the worth of the human soul is being revealed in all its divine and eternal value. The very experiences which seem to obliterate the worth of the indi-

vidual are setting such value upon human life as never appeared before.

Of all the doctrines of religion that practically influence the preacher none has a more radical meaning than his conception of human nature, what it is and what it is worth. If man is of little value and his destruction is an unimportant matter, the preacher has no urgency to impel him to plead for the salvation of the soul. Nor has he any compelling sense of the meaning of sin. For all the significance of sin depends upon the value of that which is destroyed by it. To spill ink over a mop-rag involves no disaster; to dash it across a piece of old lace means dire loss. It is the worth of that which is injured which determines the character of the force that works the injury. And so no preacher ever can speak with conviction concerning the fundamental truths of religion unless he has first of all a clear idea of the nature of man and the worth of human life.

Probably there is no more conspicuous example of this than Phillips Brooks. The one ruling idea in his mind was the worth of life and the majesty of human nature. If one grasps the practical meaning of the simple sentence, "all men are the children of God," the master-motive of the great preacher's work is immediately clear. To him humanity seemed infinitely precious. Jesus came into a human experience from the heart of the Father God in order that he might show us how noble and good it was to live as the Father would have us. Phillips Brooks made every appeal to what he conceived to be the real person, the divine image in the human.

However we may regard the fundamental theology of this position, it is

undoubtedly true that it gives the preacher a tremendous faith and mighty appeal. If humanity is worth so much to God we must do all we can to bring it to self-expression; we must fight with all the forces at our command the influences that put it in peril at any point. Therefore let us see what the Great War has been saying concerning the worth of human life. Has it made it cheap or has it made it great?

First of all it is apparent that the war has subjected men to such tests as have revealed their innate character. We were drifting along quite easily and there were no searching situations to call for great decisions. Then the challenge came. Donald Hankey has shown what this involved in the following words:

In the trenches the real white man finally and conclusively comes to his own. The worm, no matter how exalted his rank, automatically ceases to count. The explanation of this phenomenon is very simple. In the moment of crisis the white man is always on the spot, while the worm is always in his dug-out.¹

This soldier's use of the term "white man" is exceedingly suggestive, for it comes from the trenches where men with black skins are fighting side by side with Caucasians, and the words used here are not ethnological. They refer to the soul and not to the complexion. They describe character and conduct.

At another time Hankey writes:

I have been discovering human goodness. . . . And oh, I have found it! In Bermondsey, in the stinking hold of the Zieten, in the wide, thirsty desert of Western Australia, and in the ranks of the Seventh Bat-

talion of the Rifle Brigade. I enlisted very largely to find out how far I really believed in the brotherhood of men when it comes to the point—and I do believe in it more and more.²

Thus out of the blood and dirt and death of the trenches comes the revelation of new worth in the humanity crowded in there under most abnormal circumstances for the purposes of fratricidal war.

Hankey is not the only witness on this point. In order that the evidence may be still more convincing we cite the following. Sherwood Eddy, after visiting the Western Front, wrote:

The war, like a great searchlight thrown across our individual and social lives, has revealed men and nations to themselves. . . . It has shown us the real stuff of which men are made.³

Thomas Tiplady, whose service as a chaplain has issued in the production of two of the most illuminating books of the war, interpreting with wonderful sensitiveness and skill the spirit of the British army, writes:

When one remembers that the prodigies of valour daily seen on the Front are performed by just ordinary men, such as we used to see on football grounds, or in city offices, workshops, and churches, a new faith in humanity and its future is begotten.⁴

There is another witness, whose words are so convincing and whose spirit is so full of manly charm, that his testimony becomes the most significant of all. Coningsby Dawson was already master of an assured literary career in America when the war called him to volunteer in Canada for service overseas. His

¹ *A Student in Arms*, Series 1, p. 32.

² *Ibid.*, Series 2, p. 29.

³ *With Our Soldiers in France*, p. 129.

⁴ *The Cross at the Front*, p. 146.

father writes concerning his spirit, revealed in his published letters:

Hating the brutalities of war, clearly perceiving the wide range of its cruelties, yet the heart of the writer is never hardened by its daily commerce with death; it is purified by pity and terror, by heroism and sacrifice, until the whole nature seems fresh annealed into a finer strength.¹

Dr. Dawson also describes the soldiers in general:

They know themselves re-born in soul, and are dimly aware that the world is travelling toward new birth with them. They are still very human, men who end their letters with a row of crosses which stand for kisses. They are not dehumanized by war; the kindness and tenderness of their natures are unspoiled by all their daily traffic in horror. But they have won their souls; and when the days of peace return these men will take with them to the civilian life a tonic strength and nobleness which will arrest and extirpate the decadence of society with the saving salt of valor and of faith.²

These are interpretations, however, and are far less significant than the words of the writer himself, written down in letters that quite unconsciously and therefore all the more accurately reveal the changes wrought by the war in his own spiritual temper.

It is difficult to maintain proper reserve in the desire to quote from these revealing pages. Only the following out of many paragraphs equally expressive are transcribed:

Things are growing deeper with me in all sorts of ways. Family affections stand out

so desirably and vivid, like meadows green after rain. And religion means more. The love of a few dear human people and the love of the divine people out of sight, are all that one has to lean on in the graver hours of life. I hope I come back again—I very much hope I come back again; there are so many finer things that I could do with the rest of my days—bigger things. But if by any chance I should cross the seas to stay, you'll know that that also will be right and as big as anything that I could do with life, and something that you'll be able to be just as proud about as if I had lived to fulfil all your other dear hopes for me. . . . I've become a little child again in God's hands, with full confidence in his love and wisdom, and growing trust that whatever He decides for me will be best and kindest.³

Once more Mr. Dawson writes:

This war is a prolonged moment of exultation for most of us—we are redeeming ourselves in our own eyes. To lay down one's life for one's friend once seemed impossible. All that is altered. We lay down our lives that the future generations may be good and kind, and so we can contemplate oblivion with quiet eyes.⁴

One more quotation from these letters contains a vivid reference which throws into clear relief the experience of meeting the war's most urgent stress:

You know how I used to wonder what I'd do under such circumstances [shell fire]. Well, I laughed. All I could think of was the sleek people walking down Fifth Avenue, and the equally sleek crowds taking tea at the Waldorf.⁵

The biting irony of this last reference is self-evident. In contrast with the realities and nobilities of the trenches the

¹ Rev. W. J. Dawson, Introduction to Coningsby Dawson, *Carry On*, p. 8.

² *Ibid.*, p. 17.

³ *Ibid.*, p. 27.

⁴ *Ibid.*, p. 132.

⁵ *Ibid.*, p. 63.

small talk and complaisant satisfactions of the Waldorf tea-sippers appear as contemptible as they really are. Surely the soul does not come into the heritage of its ultimate nobleness in such places. The trenches have called it into being.

From these more elaborate pieces of literature let us turn to the newspapers to see what sort of stuff the Great War is showing in our homes and villages. On May 14, 1918, Lieutenant Harry D. Preston, a Chicago aviator in the Canadian service, lost his life in combat with German planes. When the news reached his mother this is what she said: "He died for the cause. I shall continue to live for it. Tomorrow I shall go about my Red Cross work as usual." What a glorious spirit! Let no one think that it did not go along with the keenest suffering and intensest sense of loss. But it is the soul triumphant. The editorial writer in a Chicago paper remarked concerning the simple, brave words: "It is the spirit of thousands, hundreds of thousands, of aching hearts in Europe. They have not grudged the great price."

There is a most courageous and heroic incident narrated in the *Red Cross Magazine* for August, 1918. An Italian woman whose son, Italo, had been killed sent a letter to an officer thanking him for his kindness. She could not write herself, and the letter was composed by her grandson. The last paragraph ran thus:

Was it you, signor Captain, who gave my name to those gentlemen who came to bring me money because Italo was dead? It was not from pride, nor to mortify anyone, but I could not take it. You see, for me to take that money would be like having sold my son. I have *given* my son.

¹ *A Treasury of War Poetry*, p. 223.

Now the person who can read that with no choke in the throat and with dry eyes has lost something which is more precious than anything else on earth. The editor put this caption to the incident: "She Could Not Write, but What a Soul!"

How, then, shall we preach about the soul? Is our humanity totally depraved and beyond commendation? Or does redemption depend for its final justification on the worth of that which is redeemed? Rupert Brooke has answered the question in one of the noblest sonnets evoked by the Great War:

THE DEAD

Blow out, you bugles, over the rich Dead!
 There's none of these so lonely and poor
 of old,
 But, dying, has made us rarer gifts than
 gold.
 These laid the world away; poured out the
 red
 Sweet wine of youth; gave up the years to
 be
 Of work and joy, and that unhopèd serene,
 That men call age; and those who would
 have been,
 Their sons, they gave, their immortality.
 Blow, bugles, blow! They brought us, for
 our dearth,
 Holiness, lacked so long, and Love, and
 Pain.
 Honour has come back, as a king, to earth,
 And paid his subjects with a royal wage;
 And Nobleness walks in our ways again;
 And we have come into our heritage.¹

Suggestions for Sermons on the Worth of Humanity

Suggestion 1

"Yet now is our flesh as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our

daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it; for other men have our fields and our vineyards" (Neh. 5:5).

THE WORTH OF A MAN

The circumstances: Economic slavery. Nehemiah's anger.

- I. Master and servant, usurer and debtor are one.
 - A. Same physical bodies.
 - B. Same common hopes and struggles.
 - C. Same death.
- II. Economic subjection makes slaves.
 - A. No ambition.
 - B. No progress possible.
 - C. Greater loss constantly "to him that hath not."
- III. This bondage must be broken. Restoration imperative (vs. 11).
 - A. First, the means of life.
 - B. Then the people would *restore themselves*.

Suggestion 2

"And God said, Let us make man in our image" (Gen. 1:27).

THE MAJESTY OF MAN

What is it to "bear the image of the heavenly"?

- I. Our mental life. We are able to think God's thoughts after him. The quest of knowledge is the effort to reach God's mind.
- II. Our moral life. We discover the right and seek it in correspondence with the moral will of God. The only reason why we should be holy is because God is holy.
- III. Our spiritual life. We yearn for the perfect and seek it through struggle and pain. Our spiritual goal is to be like God, to see him as he is.

Suggestion 3

"Know ye not that ye are a temple of God, and that the spirit of God dwelleth in

you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3:16, 17).

GOD'S TEMPLE IS MAN

Treat this proposition according to the analogy of a temple, for example:

- I. The place of the temple in the community.
- II. The preservation of the temple.
- III. The use of the temple.
- IV. The Deity in the temple.

Suggestion 4

"And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land" (Isa. 32:2).

"HOW GOOD IS MAN'S LIFE"

This text has been handled with a degree of insight and comprehensiveness which leaves nothing more to be said, by George Adam Smith, *Isaiah* (I, 251-57). His outline is as follows:

- I. A philosophy of history.
- II. A great gospel.
- III. A great ideal and duty.

Suggestion 5

Exposition of Luke 15:11-32.

THE LOST BOY

The parable of the Prodigal Son is a most appropriate subject for preaching today. It was one of the great factors in the pulpit ministry of Phillips Brooks. This lost lad was worth so much! He was still the father's son, however he was debauching and despising his birthright in the far country. And when he really discovered his true self he saw that he was heart-hungry for home. So many lads are away from home now and in places of peril that the familiar parable is more vital in the pulpit than ever before. Handle it with the sense of the worth of the lost boy in the forefront of your thinking.

Suggestion 6

"What is man, that thou art mindful of him? For thou hast made him but little lower than God" (Ps. 8:4, 5).

EXALTED LOWLINESS

- I. The majestic heavens.
- II. The mighty God.
- III. Exalted man. His power over nature; his moral insight; his quest of ideal ends; his immortal destiny.

Suggestion 7

"How much then is a man of more value than a sheep?" (Matt. 12:12.)

MARKET VALUES

Introduction. Need of a new scale of values.

- I. How men regard sheep.
- II. How men regard men.
- III. How God regards sheep and men.

Suggestion 8

"The sword of Jehovah and of Gideon" (Judg. 7:20).

A TWO-HANDED SWORD

- I. God and man worked together: there was one sword for both.
- II. Thus God's will was done through human means.
- III. Thus human hands were strengthened by divine aid.

Use as an illustration

"If my hand slackened
I should rob God . . .
He could not make Antonio Stradivari's
violins without Antonio."

THE RELIGIOUS RESPONSE IN A CANTONMENT

REV. JAMES M. STIFLER, D.D.
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There are many who are turning prophets as to what religion will be "when the boys come home." One cannot be far from the truth in the forecast that the religious life of the men in the camps will give us some intimation as to what these new interests in religion will be. In reading such descriptions it is necessary to allow for the constant temptation to generalize and homileticize interesting incidents. Dr. Stifler's discussion is particularly valuable in that, though brief, it avoids this danger.

One would be very rash to generalize about the religious reactions of the men of our National Army unless he had experience of many camps, for by comparison of experiences with others the writer found that there was a great

variety in this respect between camps drawing troops from different sections of the country.

At Camp Dodge, Iowa, the men were drafted from southern Illinois, Iowa, Minnesota, and North Dakota. The

¹ Camp Religious Director for the Y.M.C.A. at Camp Dodge, September 1, 1917, to March 1, 1918.